Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

Part 10
The Hijrah (II)

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Sīrah of Muḥammad ﷺ
Part 10 – The Hijrah (II)
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Introduction

I begin in the name of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ had given his Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ the command to now migrate to Madīnah. The migration was to be done covertly to avoid attracting attention from the Quraysh as they would do everything in their power to stop them.

Many of the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ faced great difficulties when trying to migrate. Amongst them was the family of Abū Salamah رَضِيَ ٱللَّهُ عَنۡهُ. He was separated from his family for a whole year. His wife Umme Salamah رَضِيَ ٱللَّهُ عَنۡهَا was eventually allowed to leave with their son.

She started to make the long hard journey north to Madīnah and when she was just outside of Makkah, in Tanʿīm, she came across ʿUthmān ibn Ṭalḥah رَضِيَ ٱللَّهُ عَنۡهُ.

After enquiring where she was going, he took pity on her and accompanied the mother and son all the way to Madīnah where she was reunited with her husband in the district of Qubā.

Another Companion ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُ had managed to arrive in Madīnah. He was then tricked into going back to Makkah by Abū Jahl and his brother Al-Ḥārith ibn Hishām and then held captive.

Hishām ibn al-ʿĀṣ رَضِيَ ٱللَّهُ عَنْهُ had also been held captive. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked his Companions, who would go and get them for him? Al-Walīd ibn al-Walīd رَضِيَ ٱللَّهُ عَنْهُ answered the call and went to Makkah. He managed to find out where the captives were being held and freed them. The small party then returned back to Madīnah.

The Quraysh had seen how Makkah was becoming empty. More and more Muslims were now migrating. They decided they had to take steps to stop Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ from leaving.

A meeting was held in Dār an-Nadwah where all the leaders of the Quraysh gathered. Iblīs also came in the form of an old man and joined the meeting. After the various opinions were heard, it was decided that they would assassinate Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

On the one hand, they made their decision and on the other hand, Jibrīl عَلَيْهِ ٱلسَّلَامُ came and informed Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ of the plan. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told his cousin ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to sleep in his bed that night in his sheet so the Quraysh would think Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was still inside the house.

The Quraysh had surrounded the house but Rasūlullāh ﷺ exited the house reciting the first verses of Sūrah Yāsīn and blew dust in the faces of assassins. He passed by them unnoticed and made his way to the house of his Companion Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ.

In the morning, the Quraysh realised they had been fooled and Rasūlullāh ﷺ was nowhere to be found. They sent out search parties in all directions to find him.

Meanwhile, the 2 Companions made their way to the Cave of Thawr in the darkness of the night. The Quraysh had reached the mouth of the cave, however Allāh سُبْحَانَهُ وَتَعَالَىٰ caused a tree to grow in front of the cave and some pigeons came and made a nest. A spider had then come and spun a web over the opening of the cave making the Quraysh think that no one could be inside when they approached.

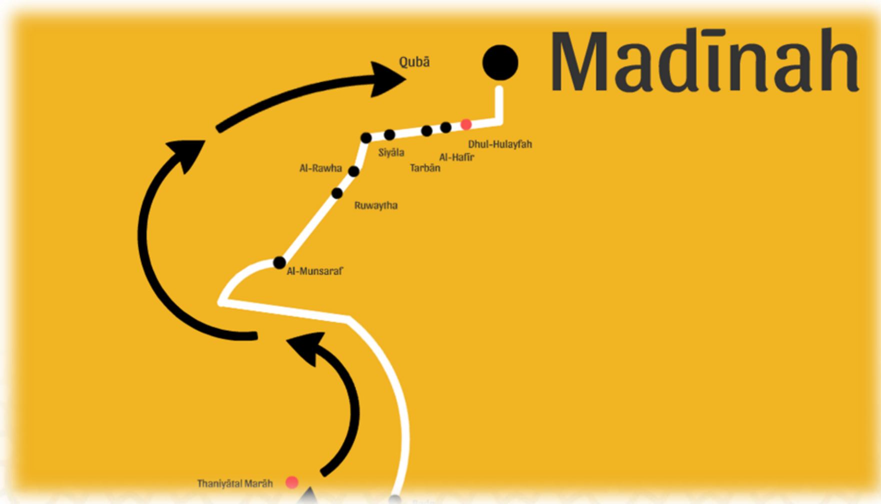
After 3 nights in the cave, it was now time to make their way north to Madīnah. Rasūlullāh ﷺ had hired a guide by the name of ʿAbdullāh ibn Arīqaṭ who would take the small party on lesser known paths towards their destination. ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ was a former slave who had been freed by Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ. He also accompanied them.

Many miraculous events occurred on the way. The group had come across Umme Maʿbad and asked for provisions which she was unable to help with. Rasūlullāh ﷺ then requested

that he milk one of her goats which never used to give any milk. He placed his blessed hands over its udders, and it gave milk.

They also came across Surāqah who wanted to capture them so he could claim the bounty of 100 camels which had been put on their heads. Surāqah caught up with the party but when he tried to approach them, Allāh سُبْحَانَهُ وَتَعَالَىٰ caused the legs of his horse to go into the ground.

The party continued travelling north until they reached the district of Qubā which was on the outskirts of Makkah.



The Anxious Wait

News of Rasūlullāh ﷺ leaving Makkah had reached the people in Madīnah. The Anṣār would gather at Maqām Ḥarrah each day to try and catch a glimpse of Rasūlullāh ﷺ to see if he was coming. They used to go to Maqām Ḥarrah in the morning and wait. They would then return to their houses at midday.

One day, the Anṣār had waited as normal and hadn't seen Rasūlullāh ﷺ so they were making their way back to their houses. The first person to see Rasūlullāh ﷺ was a Jewish person who was stood atop a mound. He had seen that the Anṣār were waiting eagerly for the arrival of Rasūlullāh ﷺ. He shouted at the top of his voice:

يا بنى قيلة هذا جدكم قد جاء

'Oh Children of Qaylah[1], the means of your blessed luck and happiness has arrived'

As soon as the Anṣār heard this call, they ran to greet Rasūlullāh ﷺ who was in the shade of a date palm. Abū Bakr رضي الله عنه was also with him and of similar age. Many of the Anṣār had never seen Rasūlullāh ﷺ before this.

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[1] Qaylah was the name of the mother of Aws and Khazraj

The people started to crowd around Rasūlullāh ﷺ but they didn't know which of the two was the blessed Prophet. It was only when Rasūlullāh ﷺ came out of the shade and Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ stood up and shaded him with his sheet. This was when they recognised who was Rasūlullāh ﷺ. On that day, the call of the Takbīr could be heard in the whole locality of Banū ʿAmr ibn ʿAuf.



Qubā’

Three miles outside of Madīnah towards the south lies a locality called Qubā’. Some families from the Anṣār used to live there. The largest tribe in Qubā’ was the family of ʿAmr ibn ʿAuf. The leader of the tribe was Kulthūm ibn Hidm رَضِيَ ٱللَّٰهُ عَنْهُ.

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ arrived in Qubā’, he stayed in the house of Kulthūm ibn Hidm رَضِيَ ٱللَّٰهُ عَنْهُ. Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ stayed with Khubayb ibn Asāf رَضِيَ ٱللَّٰهُ عَنْهُ. The Anṣār came from all directions to see Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and present their greetings.

The Migration of ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ

ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ had stayed behind in Makkah after Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had left for Madīnah. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had entrusted him to return all the belongings which people had placed in trust with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ stayed in Makkah for 3 days and 3 nights. After returning everyone’s items, he left for Madīnah. He also reached Qubā’ and stayed in the house of Kulthūm ibn Hidm رَضِيَ ٱللَّٰهُ عَنْهُ with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Masjid Qubā’

Rasūlullāh ﷺ arrived in Qubā’ on a Monday and stayed with them for 4 days. In this time, he laid the foundation of a Masjid.

Rasūlullāh ﷺ laid the first stone himself in the direction of the Qiblah, which was Masjid Al-Aqṣā’ at the time. Then Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ laid a stone, then ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ laid a stone. Then after the rest of the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ started laying stones.

Rasūlullāh ﷺ joined in with the Companions and was carrying heavy stones. The Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ used to tell him to not to carry them, but he refused. Even though Rasūlullāh ﷺ was around 53 years of age at the time, he joined the Companions in constructing the Masjid.



The Revelation

During Rasūlullāh ﷺ stay in Qubā’ Allāh سُبْحَانَهُ وَتَعَالَى decided to send the following Revelation related to this Masjid and the people from Qubā’.

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ
فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ[2]

“In fact, the mosque that was founded on Taqwā’ (piety) from the very first day has greater right that you stand in it. In it there are people who like to observe purity; and Allāh loves those observing purity. (108)

When this verse was revealed, Rasūlullāh ﷺ asked the Banū ʿAmr ibn ʿAuf, what purity is Allāh سُبْحَانَهُ وَتَعَالَى talking about in your praise?

The Banū ʿAmr replied that after they perform Istinjā[3] with stones, they also use water. It could be that Allāh سُبْحَانَهُ وَتَعَالَى likes this



[2] Sūrah at-Taubah Verse 108

[3] The method used to clean oneself after answering the call of nature

action of ours? Rasūlullāh ﷺ said, yes, this is the action which Allāh سُبْحَانَهُ وَتَعَالَىٰ has referred to when praising you. Rasūlullāh ﷺ told them to remain steadfast on this action.

The Merits of Masjid Qubā’

Rasūlullāh ﷺ didn’t remain in the district of Qubā’ for very long, however he used to come back to visit regularly.

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ رضى الله عنهما قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ رضى الله عنهما يَفْعَلُهُ[4]

ʿAbdullāh ibn Dinār رَضِيَ ٱللَّٰهُ عَنْهُ narrates that Ibn ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ said the Prophet ﷺ used to go to the Masjid of Qubā’ every Saturday (sometimes) walking and (sometimes) riding. And ʿAbdullāh ibn ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ used to do the same.

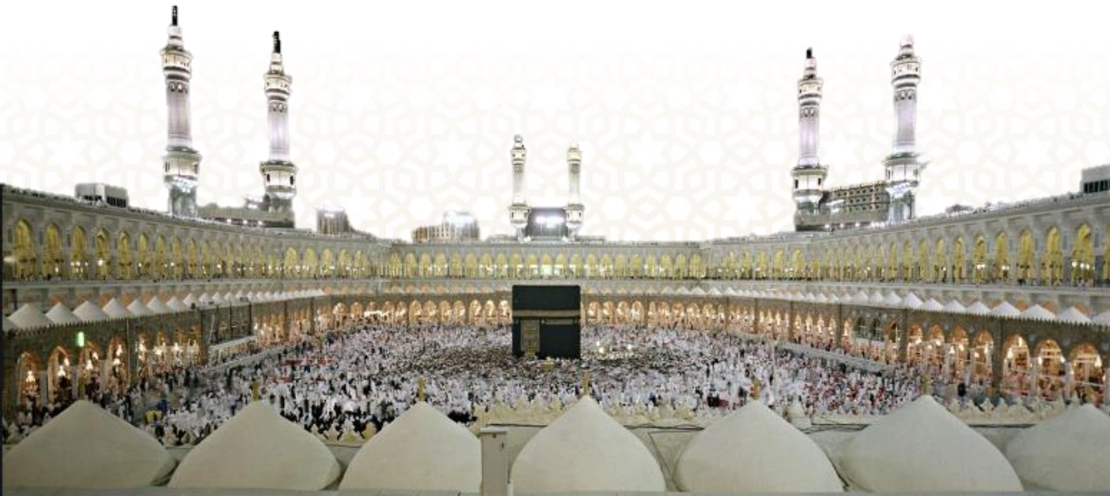
In another Ḥadīth, it mentions the virtue of praying Ṣalāh in Masjid Qubā’.

[4] Ṣaḥīḥ al-Bukhāri 1193

سَهْلُ بْنُ حُنَيْفٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم
" مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلاَةً كَانَ لَهُ
كَأَجْرِ عُمْرَةٍ "[5]

Sahl ibn Ḥunayf رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "Whichever person purifies himself in his house (with wuḍūʿ) and goes to Masjid Qubā' and prays Ṣalāh in there, they will get the reward of one ʿUmrah"

May Allāh سُبْحَانَهُ وَتَعَالَىٰ give us all the opportunity to visit Masjid Qubā'.



The Duration of the Journey

Rasūlullāh ﷺ had made the long hard journey from Makkah to Madīnah. There is a difference of opinion regarding the date Rasūlullāh ﷺ entered Qubā'.

Muḥammad ibn Isḥāq رَحِمَهُ ٱللَّهُ mentions Rasūlullāh ﷺ entered Qubā' on Monday the 12th of Rabīᶜ al-Awwal in the 13th year of Prophethood.

Some Scholars say that Rasūlullāh ﷺ left Makkah on a Thursday, the 27th of Ṣafar. He spent 3 days in the cave of Thaur, and then started his journey towards Madīnah on Monday the first of Rabīᶜ al-Awwal. They took the path towards the sea and arrived in Qubā' one week later on Monday the 8th of Rabīᶜ al-Awwal.

The Origin of the Islamic Calendar

Let's look at the origin of the Islamic – Hijri Calendar. The most common opinion is that the beginning of the Islamic Calendar was decided during the time of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ.[6] Before this, the years would be known by particular events, for example, the year in which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was born was known as the 'Year of the Elephant', due to the famous incident where Abraha marched on Makkah with his army which included elephants.

Shāʿ'bi رَحِمَهُ ٱللَّهُ and Muḥammad ibn Sirīn رَحِمَهُ ٱللَّهُ mention, on one occasion Abū Mūsā' Al-ʿAsharī رَضِيَ ٱللَّهُ عَنْهُ wrote a letter to ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, during the time when he was the Amīrul Mu'minīn – The Commander of the Faithful. In the letter, he mentioned that ʿUmar's رَضِيَ ٱللَّهُ عَنْهُ letters reach him, but there are no dates on the letters.



So in the 17th year of Hijrah, ʿUmar رَضِيَ ٱللَّهُ عَنْهُ gathered the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ to discuss how to set a date, in other words, how to fix the Islamic Calendar.

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[6] Sīrate Mustafā p228

The first point of discussion was when should the Islamic Calendar start from i.e. what should be the first year.

Some of the opinions were as follows:

- From the birth of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
- From the time Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ received Prophethood
- From the time of the Hijrah – Migration to Madīnah.
- From the demise of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Regarding setting the date from Rasūlullāh's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ birth, ʿUmar رَضِيَ ٱللَّهُ عَنْهُ didn't like this opinion as this would resemble the way of the Naṣārah, the Christians, as their calendar starts from when they believe ʿĪsā عَلَيْهِ ٱلسَّلَامُ was born.

Regarding setting the date from Rasūlullāh's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ demise, ʿUmar رَضِيَ ٱللَّهُ عَنْهُ did not prefer this opinion either as the demise of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was a blow to the Ummah, therefore it would not be appropriate to mark the start of the calendar with this event.

After the discussion, ʿUmar رَضِيَ ٱللَّهُ عَنْهُ came to the decision that the start of the Islamic Calendar should be from the Hijrah – when Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah to Madīnah. The reason behind this choice was that the Hijrah marked the time when the difference between falsehood and truth, Ḥaqq and Bāṭil became established and it was the beginning of the rise and

honour of Islām. All of the Ṣahābah رَضِيَ ٱللَّهُ عَنْهُمْ agreed with his opinion.

The First month

Now that the first year had been determined, how will they decide which month should be the first month in the Islamic Calendar.

If analogical reasoning was used, then the first month should be Rabīʿ al-Awwal as this was the month in which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ performed the migration, the Hijrah and entered into the blessed city of Madīnah. However, the actual intention for migration was made by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the month of Muḥarram.

In the 13th year of Prophethood, the Anṣār had taken the pledge of allegiance with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on the 10th of Dhul Ḥijjah which is the day of ʿĪd. At the end of the month of Dhul Ḥijjah, the Anṣār returned to Madīnah after completing the Rituals of Ḥajj.

A few days after this, in the month of Muḥarram, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made the intention to migrate to Madīnah and gave permission to the Ṣahābah رَضِيَ ٱللَّهُ عَنْهُمْ to also perform the Hijrah. Therefore, it was decided that the first month of the Islamic Calendar should be Muḥarram.

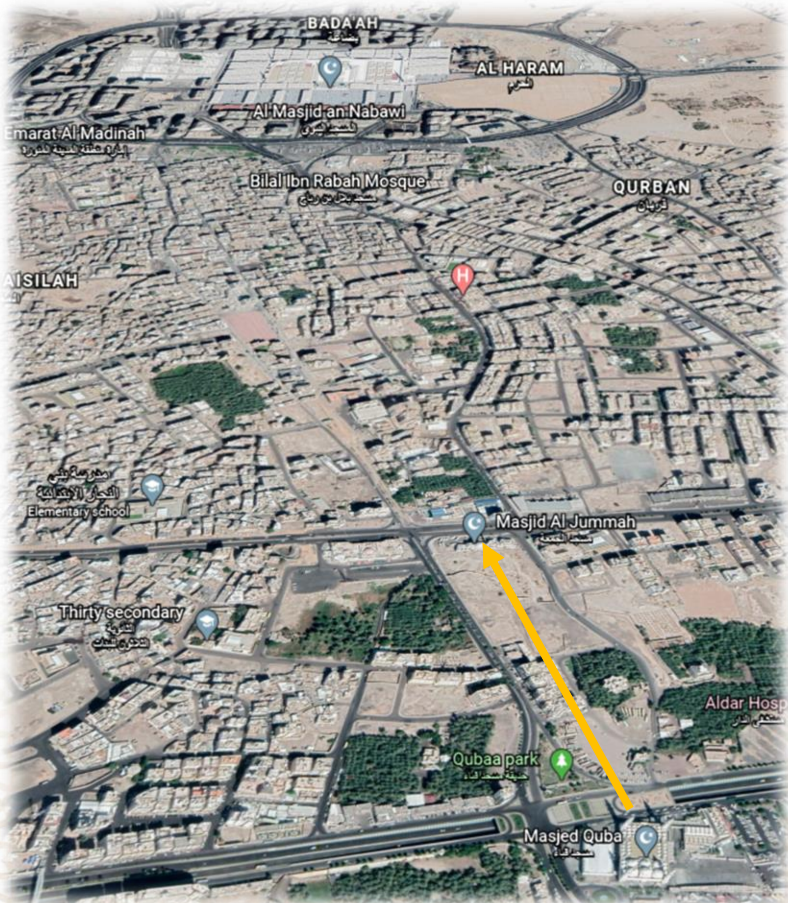
This was the opinion which both ʿUthmān رَضِيَٱللَّهُعَنْهُ and ʿAlī رَضِيَٱللَّهُعَنْهُ gave to ʿUmar رَضِيَٱللَّهُعَنْهُ. Other Companions suggested that the year should start with the month of Ramaḍān, however ʿUmar رَضِيَٱللَّهُعَنْهُ said it should be the month of Muḥarram, as this is the month in which the pilgrims return from Ḥajj. All of the Companions agreed to this decision.



Qubāʼ to Madīnah

Rasūlullāh ﷺ left the district of Qubāʼ on the Friday and made his way north into Madīnah.

He reached the area of the Banū Sālim ibn ʿAuf where Jumʿah Ṣalāh was prayed in a Masjid in the bottom of the valley of Rānūnāʼ This was the first Jumʿah Ṣalāh and Khuṭbah in Madīnah. This Khuṭbah is also known as the Khuṭbah of Taqwah.



The Khuṭbah of Taqwah

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had spent the first 13 years of his Prophethood in Makkah. During this time, the Muslims had been persecuted to a level where they had to migrate to Madīnah. Despite of this, the first Khuṭbah which Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ gave in Madīnah made no mention of this. The Khuṭbah only contained advices on piety, steadfastness and preparation for the hereafter.

Today, there is a Masjid in the place where Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ led the first Jumʿah Ṣalāt. It is known as Masjid al-Jumʿah and also Masjid al-Wādī'.



Entering Madīnah

After completing the Jumʿah Ṣalāh, Rasūlullāh ﷺ mounted his camel and made his Companion Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ sit behind him. Rasūlullāh ﷺ turned his camel in the direction of Madīnah and proceeded ahead.

The Anṣār were to his left and his right. They were ahead of him and behind him holding their weapons accompanying the Messenger of Allāh سُبْحَانَهُ وَتَعَالَىٰ.

As Rasūlullāh ﷺ entered the city, the girls had climbed onto the roof tops to catch a glimpse of the Messenger and were singing this poem:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعْ

'The White moon of the 14th night has risen upon us from the Valley of Wadāʿ'

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعْ

'Gratitude is incumbent (necessary) on us, until there remains someone to supplicate to Allāh'

أَيُّهَا الْمَبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمُطَاعْ

'O you who have been sent to us, have brought that which will be obeyed'

The girls from the Banū Najjar were also singing the following:

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبَذَا مُحَمَّدٌ مِن جَارِ

'We are the girls from Banū Najjār, how excellent is Muḥammad ﷺ as a neighbour'

The Invitations

Rasūlullāh ﷺ had no house in Madīnah, no place had been pre-determined by him in the City for him to stay, so every person wished that Rasūlullāh ﷺ would stay with them.

When a person is riding a horse, or a camel, the direction the animal takes is determined in the way the reigns are pulled. Rasūlullāh ﷺ let the reign of his camel completely loose in his hands. He did not direct the camel at all in any direction. The camel would only go where Allāh سُبْحَانَهُ وَتَعَالَى had commanded it to go.

Every person in Madīnah wished they could be the host of Rasūlullāh ﷺ. They would ask and Rasūlullāh ﷺ

would supplicate for them and then tell them to give his camel way.

ʿItbān ibn Mālik رَضِيَ ٱللَّٰهُ عَنْهُ and ʿAbbās ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ were from the Banū Sālim ibn ʿAuf. The locality in which he has just read Jumʿah Ṣalāh. They asked Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to stay with them so they could be of service. Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

خَلُّو سَبِيْلَهَا فانها مَأْمُوْرَة

'Free her path, for indeed she (the camel) has been commanded'

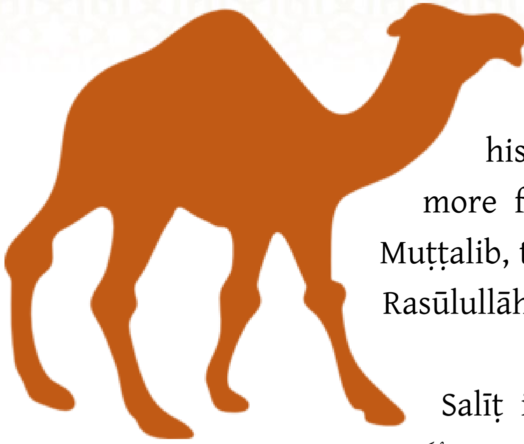
They gave way and Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ carried on going until he reached the locality of the Banū Bayāḍah. He met Ziyād ibn Labīd رَضِيَ ٱللَّٰهُ عَنْهُ and Farwah ibn ʿAmr. They also repeated the same request asking Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to stay with them so they could be of service. Once again Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way as she has been commanded.

Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ reached the locality of the Banū Sāʿadah and met Saʿad ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ and Al-Mandhar ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ who also requested him to stay. Once more Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way.

Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then reached the locality of Banū Al-Ḥārith ibn Khazraj where he met Saʿad ibn al-Rabīʿ رَضِيَ ٱللَّٰهُ عَنْهُ, Khārijah ibn Zayd رَضِيَ ٱللَّٰهُ عَنْهُ and ʿAbdullāh ibn Rawāḥah رَضِيَ ٱللَّٰهُ عَنْهُ. Once again, they

asked Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to stay with them and the reply was once again the same as before.

Rasūlullāh now reached the locality of the Banū ʿAdiyy ibn al-Najjār who were from the family of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ great grandmother Salmā bint ʿAmr. She had married Hāshim and given birth to his son Shaybah, who was more famously known as ʿAbdul Muṭṭalib, the paternal grandfather of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.



Salīṭ ibn Qays رَضِيَٱللَّهُعَنۡهُ, Abū Salīṭ رَضِيَٱللَّهُعَنۡهُ and Usayrah ibn Abī Khārijah رَضِيَٱللَّهُعَنۡهُ asked Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to stay with them. Once again, the reply was the same.

The Camel stops

Rasūlullāh ﷺ finally arrived at the Banū Mālik ibn al-Najjār. He reached a place where dates were being dried. The camel suddenly stopped, however Rasūlullāh ﷺ did not dismount from the camel as it has not laid down its neck.

After a while the camel got up again and went a short distance. It then sat outside the house of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ. Again, Rasūlullāh ﷺ did not dismount.

The camel then got up once again and went back to the original spot where it had sat down and laid its neck on the floor. This is when Rasūlullāh ﷺ finally dismounted.

Rasūlullāh ﷺ enquired about whom the land belonged to. He was told that this land belonged to two orphans from the Banū al-Najjār called Sahl ibn ʿAmr & Suhayl ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُمَا. They were being looked after by Muʿādh ibn ʿAfrāʾ رَضِيَ ٱللَّٰهُ عَنْهُ.

The land was later purchased by Rasūlullāh ﷺ off these two orphans and would become the location of Masjid Nabwī.



The Banū Al-Najjār

It had been a miracle of Allāh سُبْحَانَهُ وَتَعَالَىٰ that the camel led Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to the land of his relatives. The forefather of the Banū Al-Najjār was the maternal uncle of ʿAbdul Muṭṭalib, the grandfather of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

It had been the desire of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ that this would be the place where he would settle and this would grant the Banū al-Najjār honour and respect, however Allāh سُبْحَانَهُ وَتَعَالَىٰ made him achieve this through a miraculous event.

It was Allāh سُبْحَانَهُ وَتَعَالَىٰ who had chosen where he would stay by making his camel only stop in this locality. No Companion would feel bad or get jealous like they might have done if Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had already determined a particular place to stay.

Furthermore, the fact that the particular house of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ was chosen, was also a miracle.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ [7]

"That is the bounty of Allāh; He gives it to whomsoever He Wills and Allāh is the Lord of the great bounty"

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[7] Sūrah al-Ḥadīd verse 21

The Tabaʿ of Yaman

In Sīrate Muṣṭafa, it mentions that at one time a King of Yaman had come past the lands of the blessed city of Madīnah. The ruler of Yaman also had a title like the Qayṣar and Kisrā and was known as the Tabaʿ.

There were 400 (Jewish) Scholars of the Tawrah accompanying him on this journey. All of the Scholars asked permission from the King that they be allowed to settle in this land.

The King asked them the reason for this. They replied that they find in the scriptures of the Holy Prophets that in the end of times, one Prophet will be born, and his name will be Muḥammad and this land will be the place of his migration.



The King gave them all permission to settle in these lands. He then prepared separate houses for each and every one of them. He then got all of them married and gave them great wealth. He then prepared a special house for Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so when the time comes and he migrates to this land, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ should stay in this house.

The King then wrote a letter in the name of Rasūlullāh ﷺ. In the letter he wrote the following:

I bear witness that Muḥammad ﷺ is the True Messenger of Allāh. If my age reaches his age, then I will definitely be his helper and protector. I will strive against his enemies and will remove all sadness from his heart.

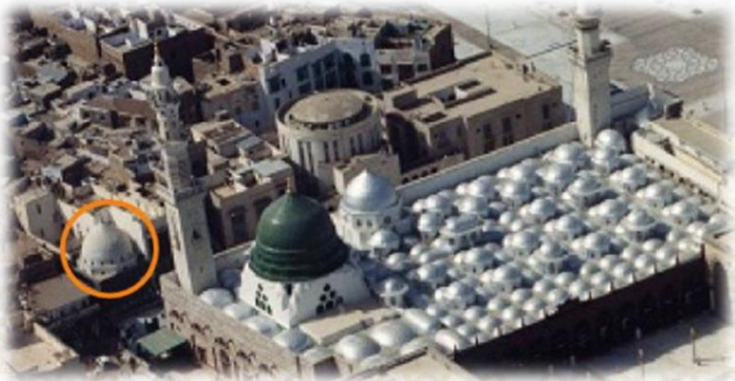
The King also put a seal on the letter and gave it to one of the Scholars. He told him that if you happen to be present at the time the Messenger comes, then give him this letter. Otherwise, give this letter to your children and give them the same bequest as I am giving to you.

Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ was from the children of that Scholar and the house he settled in was the exact house the King had prepared for Rasūlullāh ﷺ. The rest of the Anṣār, were the children of these 400 Scholars.

Shaykh Zayn al-Dīn Murāghī رَحِمَهُ ٱللَّهُ mentions that if someone says that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ didn't stay in the house of Abū Ayyūb al-Anṣārī رَضِيَٱللَّهُعَنْهُ but stayed in his own house then this wouldn't be incorrect. Abū Ayyūb al-Anṣārī رَضِيَٱللَّهُعَنْهُ had merely stayed in this house waiting for Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to come.

It is said that when Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came to Madīnah, Abū Ayyūb al-Anṣārī رَضِيَٱللَّهُعَنْهُ presented the letter from the King to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Ibn Kathīr رَحِمَهُ ٱللَّهُ mentions that the King passed away approximately 700 years before the Prophethood of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

There is a slight difference of opinion as to the exact location of the house. In the picture below which was taken some time ago, the location is marked as the building with a small white dome. Other opinions say that the location is the building to its left. Allāh knows best. This area is now part of the courtyard of the Masjid on the front side.



In the present day, the building is no longer there, and the approximate location is just outside the Baqī door of Masjid Nabwī, to the right as shown below:



The Host in Madīnah

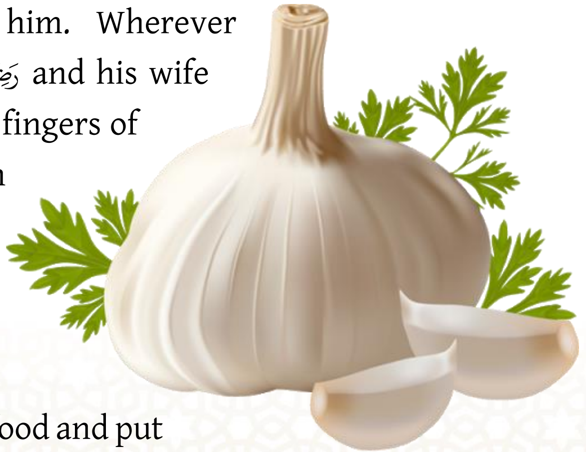
Abū Ayyūb al-Anṣārī رَضِيَٱللَّهُعَنْهُ had a double storied house. He requested that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stay on the top floor of his house, and he would stay at the bottom. He didn't like the fact that he would be staying above Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, had the thought in mind that there would be many people coming to visit him and if he stayed upstairs, it would cause problems for Abū Ayyūb al-Anṣārī's رَضِيَٱللَّهُعَنْهُ family. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ declined the offer and decided to stay on the bottom floor.

The Gracious Host

Abū Ayyūb al-Anṣārī's رَضِيَ ٱللَّٰهُ عَنْهُ real name was Khālid ibn Zayd ibn Kulayb. He mentions a couple of incidents whilst Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was staying in his house. On one occasion, a utensil full of water broke whilst they were staying upstairs. To stop the water from going downstairs and causing Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ any discomfort, they used their blanket to soak up the water. He mentions that he and his wife Umm Ayyūb رَضِيَ ٱللَّٰهُ عَنْهَا kept on trying to soak up the water and apart from this blanket, they had no other covering.

Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ and his wife also used to prepare food for Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ every day and send it to him. When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would finish, he would send back the remainder of the food to him. Wherever Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ and his wife would see the signs of the fingers of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in the food, they would eat from that place to obtain blessing.



One day, they made some food and put some onions and garlic in it. They then sent the food to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. He returned the food and they noticed that there were no signs of his fingers in the food. The food hadn't been touched. Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ got worried and went to Rasūlullāh

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and said that you have sent back the food and there are no signs of your fingers in the food. Umme Ayyūb and I eat from the same place you have eaten from, to gain blessing.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that he smelt onion and garlic in the food, so he told Abū Ayyūb رَضِيَ ٱللَّهُ عَنْهُ to eat it. Because Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spoke to Angels, he refrained from eating this type of food.



After this Abū Ayyūb رَضِيَ ٱللَّهُ عَنْهُ mentions that we never put onion or garlic into his food ever again.

Eyup

Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّهُ عَنْهُ didn't stay in Madīnah for his whole life. Even when he was an old man, he went out with the Muslims to strive in the path of Allāh and eventually passed away in Constantinople, which is modern day Istanbul. He was part of the army which had fought against the Byzantines and during this campaign he fell and passed away.

He was buried near the city walls and today there is a Masjid built over his grave. The entire locality is also named after him, it is called Ayyūb or Eyup in Turkish. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept the sacrifices of Abū Ayyūb رَضِيَ ٱللَّهُ عَنْهُ and his wife and give them the highest station in Jannah.



The Jewish Scholars of Madīnah

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the Jewish Scholars came to meet him. They wanted to know if this was the Prophet whom they had been informed of in their scriptures. Mūsā' عَلَيْهِ ٱلسَّلَامُ had informed them that a Prophet would come, and they knew the time for his arrival had approached. They were also aware of the signs for this Prophet. Allāh سُبْحَانَهُ وَتَعَالَىٰ guided many of them.

Some only had to see the blessed face of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and they embraced. Others would hear the words of the Holy Qur'ān and would embrace. Others would ask Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ questions, and upon hearing the answers would embrace.

In a narration from Abū Hurayrah رَضِيَ ٱللَّٰهُ عَنْهُ, he mentions that when Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the Jewish Scholars gathered in Bayt al-Madāris which was the name of their school and decided that they needed to go to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and ask him some questions.



Abū Yāsir ibn Akhṭab

ʿUrwah ibn Zubayr narrates that the first Jewish Scholar to visit Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was Abū Yāsir ibn Akhṭab, the brother of Ḥayy ibn Akhṭab. He came to see Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and heard his words.

He went back and informed his people that this was the Prophet who they had been waiting for. He has now come, therefore, bring faith upon him.

Abū Yāsir's brother Ḥayy opposed him. Ḥayy was considered the senior within his people and the people used to follow him. He refused to accept the truth and the people followed him rather than listen to the advice of Abū Yāsir.

Sūrah Yūsuf

In Fatḥul Bāri, an incident is mentioned on the authority of Ibn ʿAbbās رَضِيَٱللَّهُعَنۡهُ that a Jewish Scholar went to see Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. At that time he was reciting Sūrah Yūsuf. He asked Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ who had taught him these words. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ replied that Allāh سُبۡحَانَهُۥوَتَعَالَىٰ had taught him.

The Jewish Scholar was amazed and went back to his people. He told them that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ recited the Qur'ān. This is a book similar to the Taurah which was revealed to Mūsā' عَلَيۡهِٱلسَّلَامُ.

The Scholar then took a group of Jews and went to visit Rasūlullāh ﷺ. They saw the appearance and qualities of Rasūlullāh ﷺ and realized this was the Prophet whom they had been waiting for. They saw the 'Seal of the Prophets' in between Rasūlullāh ﷺ shoulder blades and they listened to the words of Sūrah Yūsuf with great attention. They were all left astonished after listening to the words and they all entered into the fold of Islām.

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿﴾ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ
تَعْقِلُوْنَ ﴿﴾ نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ
هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ﴿﴾ اِذْ قَالَ يُوْسُفُ
لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ
لِيْ سٰجِدِيْنَ ﴿﴾ قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا
لَكَ كَيْدًا ۭ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ﴿﴾[8]

"Alif Lām Rā. These are verses of the enlightening Book. (1) We have sent it down, as an Arabic Qur'ān, so that you may understand. (2) By revealing this Qur'ān to you, we hereby narrate to you the best narrative, while before this you were among those unaware (of it). (3) It happened) when Yūsuf said to his father, "My father, I saw (in dream)

[8] Sūrah Yūsuf verses 1 -5

eleven stars and the Sun and the Moon; I saw them all fallen prostrate before me." (4) He said, "My son, do not relate your dream to your brothers, lest they should devise a plan against you. Surely, Satan is an open enemy for mankind. (5)"

ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ

ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ was a great scholar of the Taurah. He was from the descendants of Yūsuf عَلَيْهِ ٱلسَّلَامُ. His original name was Ḥussayn but after he embraced, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave him the name ʿAbdullāh ibn Salām.

In a Ḥadīth narrated in Ibn Mājah,

عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ . وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلَ شَىْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ

" يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ "[9]

[9] Sunan Ibn Mājah 1334

ʿAbdullāh ibn Salām رَضِيَ ٱللَّٰهُ عَنْهُ mentions when Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the people rushed to see him, and it was said Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ has come. I also arrived with the people so I could see him. When I saw his face, I recognised, that this is not the face of a liar.

The first words he said was:
"O People, spread greetings, offer food to people, pray Ṣalāh at night when people are sleeping, and you will enter Paradise in peace"

In other narrations of this Ḥadīth, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ also mentioned to maintain ties with relatives.

In Dalāil Bayhaqī, ʿAbdullāh ibn Salām رَضِيَ ٱللَّٰهُ عَنْهُ mentions that he knew the name of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, and his qualities and his characteristics from before but he did not reveal this to anyone. When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, I climbed upon a date palm and recited the Takbīr with happiness.

ʿAbdullāh ibn Salām رَضِيَ ٱللَّٰهُ عَنْهُ mentions that his aunt, Khālidah bint al-Ḥārith said, if he had heard news of Mūsā' عَلَيْهِ ٱلسَّلَامُ he would not have been happier. He replied that this was also the brother of Mūsā' عَلَيْهِ ٱلسَّلَامُ. He has come with the same religion Mūsā' عَلَيْهِ ٱلسَّلَامُ had come with.

Khālidah bint al-Ḥārith then said, "Is this the same Prophet who we had been informed of, that he will arrive close to Qiyāmah?". ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ replied that this was that Prophet. He then left his house and went to see Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and embraced Islām. He then went home and presented Islām to his family who all embraced.

عَبْدِ اللَّهِ بْنِ سَلاَم

رَضِيَ ٱللَّهُ عَنْهُ

Summary

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had arrived in Madīnah in the district of Qubā' where he stayed with Kulthūm ibn Hidm رَضِيَٱللَّهُعَنْهُ. ʿAlī رَضِيَٱللَّهُعَنْهُ had stayed back in Makkah and returned all the belongings which had been entrusted to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He then joined Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in Qubā.

Whilst in Qubā', a Masjid was built and Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ laid the initial stone and then the other Companions followed.

After some time, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then started to make his way into Madīnah. The time for Jumʿah arrived and he was in the locality of the Banū Sālim ibn ʿAuf. The first Khuṭbah and Jumʿah Ṣalāh in Madīnah took place. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then carried on moving north.

Everyone wanted to host Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ however, he told all of them that the camel he was on had been commanded by Allāh سُبْحَانَهُوَتَعَالَىٰ and it would only stop where it had been commanded to do so. The camel finally stopped in the locality of the Banū al-Najjār who happened to be related to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

The area where the camel had stopped was being used to dry dates. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ enquired about whom this land belonged to and he was told that it belonged to two orphans by

the names of Sahl and Suhayl ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُمَا. The land would later be purchased and be the location of Masjid Nabwī.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّهُ عَنْهُ whilst his accommodation was being prepared. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stayed on the bottom floor to ensure the family of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّهُ عَنْهُ would not be disturbed. They would prepare food for him and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would return whatever was left of the food. The family would then eat from the same place in order to attain blessing.

Yathrīb was also home to many Jewish Scholars. They had been informed in their scriptures of the arrival of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Many of the Scholars came to see Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and embraced. Some only needed to see him, others would ask questions and upon hearing the answers would embrace. Others heard the blessed words of the Qur’ān and found guidance. Amongst the Jewish Scholars who embraced was ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ who acknowledged that this was the Prophet who they had been waiting for. However others refused to accept Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as the Messenger and also encouraged other not to follow him like Ḥayy ibn Akhṭab.

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 10 – Hijrah (II)

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